Syn. 8. 54. 115

Here begin

neth a necessarie instructi-
on for all Courtous ryche men
to beholde & learne what perel &
daunger they be brought into,
yf they haue they⁊ consola-
cion in they⁊ daunge-
rous and mysera-
ble Mammon,
made by
Jhon
Wardeley Clerke
of the kynges
mateſties mynte
in south-
warke.

Z. * 16. 31 •

Cum Priuilegio.

¶ To the right worshypfull Mayster willia webbe, mar chāt of Salisbury Jhō M. wisheth continual encrease of vertue and prosperous securytie of helth, knowlege of gods veryte, & euerlastyng phelycytie.

THe cause & occasyon, that I haue takē vpō me to communycate this simple worke vn to you, which I nomi nate, the daungerous, or mysera ble Mammon, was only to thys ende, and purpose (for almuche) as experience openeth vnto me, that notwythstanding, (as now) euery e man hathe I truste, or at the least entendeth to enbrace the worde of God, whyche is appa rent before theyr eyes, and to ta ke suche frute by the same, that the olde fleshlye Adam, may be

1643 95

be mortifyed & to be renewed in a new conuersaciō & lyfe, and to walke in ẏ lyght, & not to be carnally mynded, whych S. Paule calleth deth, but to be spiritually affected, according vnto ẏ worde wherunto ye be now called: But truely it is a lamentable thyng, to se the corruptiō of mās mynd whyche beareth as it were a certaynzele, or affectiōs, to ẏ worde of God & can bothe speake of it, and also is desyrious to here of it, & yet theyr lyues be not wythstandyng nothing agreable ther unto, but styll dwell in the olde man, as moche couetting, ryches and worloly substaunce, as they dyd before they had knowledge & rather more, who seeth not how gready al kinde of mē be in these dayes, as wel the clargye as the layitie. The mightie, as the mar

Rom, viii.

To lease by knowledge is better not to know

chaunte, whych heapeth & chra-
cheth in treſure, landes, and poſ-
ſeſſyons ſo gredely, as though ỹ
worlde ſhuld continew for euer,
hauing no regard, nether to the
poore membres, nether it is to be
feared, to theyr own ſolles helth,
it may not be: ſayeth the apoſtle
Paul, that they which were once
lyghted, & haue taſted of the he-
uenly gyfte, & were become par-
takers of the holy ghoſte, & taſ-
ted of ỹ good word of god, ſhuld
fall away (for ſoche ſayth he) doo
crucifie ỹ ſon of god makinge a
mock of him, alas who cã expres
without a ryuer of tearers. The
inſaciable deſyre ỹ mẽ haue to ob-
taine riches, hõgerig ſo much for
thẽ, ỹ he forceth not yf he may ha-
ue gold treaſure, & this trãſytorie ſubſtãce, by what meanes he
cometh to it, beſides ỹ greet carke

Hebre, vi

a couetous mynde to get ryches is neuer ſatiſfyed wt ſufficiente.

& care

a care, & trauell, he taketh nyght & day, to bryng in goodes, & ry-ches, into hys possessiō, & whē he hathe gotten it, he hordeth & ke-peth it frō ỹ vse, relyue, & help, of the poore brethren, which shal ra ther perysshe, than he wyll other lende, geue, or socoure, thē with any of thys hys myserable mam mon. Whych he so warely reser-ueth to him selfe, as thoughe, he shuld inhabit the erth euer, con-trary to the word of god, whych these ryche mē haue in theyr hou ses & many tymes redyng the sa me. And also vnto the law of na-ture, what els be these kynde of couetous men, but euen soche as the Apostle speaketh of, in his e-pistle to the Hebreus ỹ. x. chap. sayeng, Yf we synne wylfully, af ter that we haue receyued know ledge of the truthe, ther remay-ueth

Hebr. x

Who so synneth a-gaynst god shalbe put out of the boke Exo. xxxii.

neth nomoze sacrifice foz synnes
But a fearful lokyng foz iudge-
ment, & a violēt fyze, whych shal
deuoure the aduersaries. A Ty-
rable & most fearful sayēgis this
vnto al sinners, & i especial to all
soche as loueth gold/ better then
god. The couetous mā will here
peraduēture saye/no man doth
loue his ryches/better then god.
Unto soche I answere/yf thou se
oz know thy bzother/destitute of
lyuing/to maynteyn hys family
and occupiēg/& thou hauinge in
thy keppyng/moze treasure thē ȳ
doest put in vse/but reseruest it/
in thy coferes, thou then loueſt
thy gold/better thē god/ Foz S.
Jhō sayth he ȳ loueth not his bzo
ther knoweth not god/as muche
to sygnifye louethe not God foz
they are of the wozlde/ and not
of god

Loue is ȳ fyrſt pyr-
cept & cau-
se of all
good woz
kes.

of God/for he that knoweth god
heareth his word/and loueth his
brother/for loue is a cōmaunde=
ment/& hereby know we ye spryte Joan,iiii.
of veritie/& the spryt of erroure
But now and euery man lykethe
the bred that is gotten with dis= Proue.xx.
ceate/at the last hys mouth shall
be full of grauell/what shall the
ryche man take away wyth hym
more then shal the poore/sauyng
paraduenture ther maye be moo
clothes founde in hys graue/thē
in the poore mans/ it is a rufull
thynge to remember / the whea=
lynesse that the couetous ryche
be in, for the neade and myserie
of the poore / they neather fele/
not yet consyder. For the wyse pro.xxvii.
man saythe/he that is ful, abhor
reth a honye combe. But to hym
that is hongrye / euerye sowre

euery sowre thing is swete. Alas how lytle be the poore brethrē re mēbred of the ryche, in thys age it wold pete a mans harte to cō= syder it, for yf he geue a parte of ȳ scrapes of his table, or an. ob. or a peny/he conteth wᵗ hym self, he hath done asmoch, as to him is cōmāded, no certaynly. Thou arte not so discharged of thy du= tie & reconig. which ȳ must rēder of thy bayliwike, as in this lytle treatis shalbe declared. For ȳ wy se mā discribeth what ȳ oughtest to do vnto thy brethren. Thus sayeth he, who ȳ geueth vnto the poore, shal not lack, But he that turneth hys face frō soche as be in necessitie, shal suffre great po= uertie him self, Now seyng ȳ the poore, & the lēder shal both mete together, & the lord shal lyghten both theyr eyes, I wold consel al men

Pro. xxviii

Prou. xxix

men who god hath endewed wyth ryches. To ponder this litle worke, & to haue an earneſt purpoſe and ready wil to order theyr ſubſtance accordyng to theſe ſcriptures, not wrytten by the holy ghoſt in vayn, but to admoniſh vs of ỹ will & pleſure of god, & to frame our lyfe & cõuerſacio, after ỹ preceptes of ỹ ſame. Albeyt, theyr be a great nõber which haue ỹ goodes of this world, and eſteymeth lytle or nought ether ỹ word whiche they haue receyued other els theyr bondẽ dutie vnto theyr poore brethrẽ, they be ſo blinded with auaryce, & loue of thẽ ſelues. To anymate ſoche ſorte of men, I thought it my part to take vpon me to put forth this ſmale worke as a thing very neadful, for the forſayd conſideracios to moue, & fyre ỹ ryche, to beſtowe theyr labo-

They that take not hede vnto the worde of god be enemyes to them ſelues

boures, in ỹ lordes vyneyarde, ỹ they may for their wel doing, receyue their peny of euerlastinge lyfe, And for ỹ loue I beare vnto you amongest all other my dere frēdes, I dedicate this ỹ frute of my spare houres, vnto you, trustyng ye wyl take it in good part which shal incorrage me here after to gratifye you wyth some other worke as occasiō shal serue me, Thus god preserue your Maysterschip in helth and prosperious successe, in all your godly affayres yours at cōmaundement.

✠

✠ Iohn Wardeley

¶ Redderatio

nē villicationis tue. lu. xvi

The dañgerous and myserable Mammon.

AMongest the hole multitude of euyls throwen vpō mākynde, in this mortal lyfe is to be feared most greuously. The prickyng thornes of ryches which these welthy worldlinges be endewed wyth in soch superflus habōdaūce, ꝑ alas it is to be lamēted. Cōsydering ꝑ great daūger, & perel/those men be in, why che possesse ꝑ same, & thinke it no part theyr bōdē office, & dutie, to mynistre vnto the poore mēbres of Christe, accordynge vnto the Gospell, But continually labour, and studye, to enryche thē selues

A poore mā leding a godly lyfe, is better thē he riche ꝑ goeth in froward wayes pro. xxviii

thē selues/ & theyr posteritie euē, as ẏ vse therof, apparteyned vn to thē only, & none other inuētinge, by al ẏ meanes they may possyble, to get & obtayne riches, lādes & possessiōs, w̄ great trauell and care of mynde/ as though ẏ thing ones gottē/ shuld euer remayne/ & styl continue with thē/ or else at ẏ leaste/ theyr chyldren and frendes / to enioye the same after the getters decease: These kynde of men, lytle pondereth, or weigheth in theyr mindes, This fearful sayeng of our Sauiour christ, spokē in the .xvi. of S. lukes gospel, wher it is said, Come and geue nowe accompte, of thy Baylywyke stand forth, Let me see, what accompt thou canst render, of soche goodes as thou hast had lent to the, & how ẏ wilt dyscharge thy selfe, of the dystrubu

Worldlye eyches is but a mutable thig & passeth away like to a dream

cion

cion of thē vnto whose vse ẏ wast appoynted to haue ẏ kepynge of thy riches, & not vnto thy nowne goo to make a reconing quickly, Oh merciful lord, shal this street accōpt, by thys of ẏ ryche world lynges demaūded, yea truly, for when the euening cometh, which is the end of this world, thē shal euery man gyue a iuste reconing of his Bayliewyke, and take his reward good or bad, accordinge as he hath enployed his Talant here. Now if thou cāst discharge thys thyne accompte, iustly and truly. Thē was theyr neuer any earthly lorde, ẏ so rewarded hys seruauntes, as thy lorde thē thy audytoure wil reward the, for he wyl gyue the lyfe & ioye, euerlastynge, But & yf ẏ o ryche mā, be negligēt & regard not thine own welthe, & take no hede vnto thys

Where ẏ fayth of christ is, ther is loue to the brethren.

thy

thy reconing, no tong can expres the sorowe & payne, yͭ thou shalt suffre. Therfore, the desyre of so great ioye, & dred of so horryble payne, yea al thoughe thou haddest no loue of god in thy harte, yet at the leaste way it shuld make the continually to remember, that they must be accompte made of thy Baylywyke, Therfore be circūspect, & learne thys lesso of the wycked stewarde & make you frendes, of the wycked Mā-mon, which is your ryches, that whē ye haue rūne your course in this transitorious lyfe, & depart hence, they may receaue you into euerlasting habitacios, Cōsider o thou ryche man, which wyth al thy studyouse diligence, labou-reth & continually, trauelleth, wt all thy wytte & endustrye to ob-tayne riches, & to be of great sub staūce, to purchase ample & great

Luke. xvi.

possessions

possessions, as though thou shuldes inheret the yearth euer. Mar ke what is sayd to the in the gos= pell, Woo be to you that ar ryche. That haue therin your consola= tion, Woo be to you that ar full, for ye shall hõger, Woo be to you that now laughe for ye shal way e & wepe. &c. Oh how farre pas= seth the wysdome of the chyldren of thys worlde, from the chyldré of lyghte. For what soeuer he be whych loueth money and fyxeth hys harte vpon the vayne riches and substaunce of thys worlde, is neuer contented nor satisfied for all hys delyght, and pleasure is in ryches and yet, for all that sayth the wyse preacher, he shall haue no profyt therof. Is it not to be greuously lamented and so sowed, to se what insaciable desy se many men haue to get ryches

Luke, vi

Luke. xvi.

Eccle, v

and

It is a hely payn to be infected wyth a couetous mynde

and be so careful & studiouse for the optayninge of the same, that in maner al theyr whole care & study is ỹ way. And vnto what end & purpose, do they thus torment them selues nothinge else, but to heape vp, & gather in, to enryche theyr chyldrē, wyfe, & frendes, to be lordes ouer the pooze, and to lyue here in great welthines, hauing no cōsideracīō of this streat accompt, to be rēdzed, both for ỹ mozdynat gathering therof, and also for the not helpyng of theyr weake brothers, whych perysche for extreme neade, & lake of thyn ges necessary to mayntayn them and theyr famylie, And many be yet so myserable in gettyng goo des, and ryches, that they pynche theyr bodyes, aswell by the trauel labour, & payne whych continually they take, but also be soch nigardes

The myserable lyfe of ỹ couetous man is not to be excogitate.

nigardes that truly it is to the a
helly payne to bestow some part
of ther money, vpon theyr owne
helps. And many tymes for fea-
blenes beinge exersysed in theyr
couetuouse chrachynge vp/ this
worldly glase, whyche is all but
vanitie, that they dye myserably
To these men speaketh the wyse Eccle. xliii
man, whyche sayth nothynge is
more wycked, and vngracious,
than is a couetous mā, for theyr
syluer nor theyr gold shal not be Sopho. i.
able, to delyuer them in the daye
of the Lordes wrathe. Therfore
beware o ȳ ryche couetous man
that thou getteno t thy goodes,
wrongfully as by extorciō stelth
vsury, or deceyte, yf ȳ thou haue
than wo shalbe vnto the, at thys
dredfull daye, of thyne accompt
makynge, for thus sayth S. au- Austen. i.
sten, yf he be cast into ȳ fyre that

hath not geuē of his own goodes
iustely gotten. Wher shall he be
caste ẏ hath stolē other mēs goo=
des, thynkest ẏ? Or yf he shall
brene with the fende? ẏ hath not
clothed ẏ naked. Where iudgest
thou he shall berne, ẏ hath made
naked those ẏ ware clothed. Oh
howe fewe dothe thes ryche men
cloth now a dayes. Almost none,
but careth al to cloth him selfe (&
Eccle, iiii. his) Remēber what the scripture
sayth vnto hym. That of his car
ful trauel hath no end. And that
his eyes cānot be satisfyed wyth
riches, nor wil excogitate w̄ him
self, (& saye) for whom do I take
this paynfull trauell. For whose
pleasure do I thus consume my
Eccle, ii lyfe. And yet after all hys la=
bours, he shalbe fayne to leaue
hys goodes to another. That ne
uer traueled nor swet for theym,
ther=

therfore is it not a vayne thynge and a great myserie, for a mā all ẏ dayes of hys lyfe to trauel laboure & studye to enryche other whych shal (euē hys own sonne) Caste hys armes abrode, & in all lascyuyousnes, & wantonnesse cōsume this riches which thou hast so greuously al the dayes of thy lyfe cared for, yea in a smale tyme he shal wast & spend it awaye ryotously, And vnthryftely, art ẏ not the cause of this euyl thy self whych by thy lyfe woldest not bestowe thy substāce, according, as thou art bounden. Bothe by the commaundemente of God, and the lawe of nature. Doeste thou not vnderstande that the bread of the hongrye is the lyfe of the poore. And he that defraudethe him

Is it not a great folye & madnesse to be carful for those whyche he doth not know

goodes gotten by couetousnes is spēt lasciuyously many tymes, of ẏ eyres

him of his bread defraudeth him of his lyfe. And is it not also wryten. Prou. xi. He that trusteth in riches, shal come to nought, And it is muche better to haue a lytle wyth the feare of the lorde, than great & insaciable treasures. Be holde sayth the holy prophet Dauid in the thyrd & eyght psalme. He heapeth vp treasure, and yet knoweth not he for whõhe gathereth it, is it not more thã madnes (yea) very madnes it selfe. To be so desyrous of great ryches whiche is so daũgerous, & excludeth many out of ỹ kyngdõ of heauẽ, it is sayd in the gospel. My lytle babes, how hard is it for thẽ that trust in theyr riches, to enter into the kingdõ of heuẽ, wherby it is more easyer, for a cable, to go thorow ỹ eye of a nedle, than a ryche man to enter into ỹ kingdõ of heuen,

prouer. xi

prouer. x.

ps. xxxviii.

Math. xix

The entering of the ryche into heauen is harde.

uē, Ponder wel these wordes o ẏ
man, which art choked wyth the
thornes of ryches, & worldly sub
staūce, weigh I say frō the bottō
of thy hart, what perel, & Ieoper Esaye, v
dy, ẏ art in, whych ioyne house to
house, & felde to felde, shal ye alo
ne inhabit the erth? The precher
in the second of his boke sayth I Eccle. ii
made gorgious fayre workes. I
buylded my houses orchardes &
gardeyns of pleasure. I gathe=
red syluer, & gold, plētie. &c. And
I se al is vanitie vnder ẏ sonne,
shalt ẏ not leaue al these thinges
To other, what madnes is thys
sayth S. Austē, to lese lyfe, & gra Augu, iii
ce, & to procure, the soules dāpna
cion to wynne gold & lose heauē, psalm, liiii
And therfore sayth ẏ ꝓphet psal.
liiii. vnhappynes, shal compasse
thē, roūd about, trauel & vnrigh=
teousnes, in ẏ middes amōg thē Abacuc. ii.
doth

doth not ẏ prophet Abacuc saye. Wo be to thē ẏ gathereth together. That whyche is not of hys own. And heapeth vp thicke clay agaynst him self: Therfore saith a holy Doctour. The clay of Egypt is toughe stincking, & med led with bloode, & the slattes were harde to be vndone. For they were bakē with the fyre of couetous, & with the layre or earth of lustes: Alas in this do trauel ryche mē & in this thei watche lyēg await for poore mē. Here what is said of soche. Thei haue led their dayes in vanitie & welth. And in a momēte they be gone done into hel, this is a fearful sentēce, to be feared of these ryche worldliges But alas I feare ẏ twoo thinges specially, make mē thus to lyue by coueting & rape of other mēs goodes. That is desyre of honor and drede of pouertie. But take

The claye of Egypt is fieshlye couetynge carnal plesures, and trāsytorious thynges of this worlde.

hede & beware sayth S. Lu. in ỹ vi. of his gospel of couetousnes. For no mãs lyfe stãdeth in ỹ abõdaũce of thinges which he possesseth. And S. Austen sayth, we se sayth he, ỹ rauenous fyshes, haue some measure. For when they hõger, they reap & eate. But whẽ they be ful, they spare. But ỹ couetous ryche mã, he is neuer satisfyed nor fulfylled, but euer he taketh. And neuer hath ynough, wout drede of god or shame of mã He occupieth dead mẽs goodes, as thoughe he shulde neuer dye To soche it shalbe sayde: ỹ foole This night wyl they fetch away thy soule from the. Than whose shall ỹ thynges be, that ỹ hast so gredely gathered together. what vengeaunce falleth of thys synne of couetousnesse. Rede in the Prophet zacharia the fyfte chap.

Luke. vi

Austen

Ryches endureth but a moneth ỹ owners also vanisheth in ỹ twynckling of an eye. zacha. vi

chapter/and thou shalt se. Whē zachary was cōmanded of the angel to lyfte vp his eyes to se what it was ỹ goeth out, the prophete askynge what it was, it was answered, This is ỹ pot goyng out And that is the eye of the earth, thys pot is couetyse, whych euer more gapeth after worldely goodes ryches and honoure/ And as ỹ lycoure in ỹ pot profyteth not to ỹ pot self. But vnto them that drawe, & drinke therof, so worldly goodes, ofte profyteth not the keper. But other that come after for it is wrytte. He that hath money, shall haue no fruit of it, ful sore be ỹ couetous persones blinded. That they se not howe they shuld come to heauē. But to winne trāsitorie thynges, they haue as manye eyes as Argus had & mo, for they ar like to owles and nyght-

Ryches is ỹ gods of the worlde.

nyghtroues that seethe better by nyght than by daye. And thorow this vyle auarice/a mā doth lose ỹ pytie, he shuld haue of his own soule. For by that dedly synne is lost the lyfe of the soule. In getyng ryches & therby is lost also the pytie they shulde haue vnto they⁊ bodyes, putting thē selues in much great ieoperdie, both by sea, & land, & also leseth the ruthe and cōpassiō, they shuld haue of other poore mens indigence and need, for it is sayd whē he is kylled he shalbe stopped, oh what tyrable sayinges of the scriptures be these, wyl they not take away that inpietie whych is thus closed by obstynaciō that this couetousnes may go out of the ryche mans hart/by repētance/& to follow the sayenge of chryst whyche sayth in ỹ gospel of S. Iu. That he

ỹe ỹ hath not cōpassiō of the poore loueth not god,

Iob. xx

Luke. xvi.

he whych is faythful in ẏ which is leste, the same is faythefull in moche. And he ẏ is vnfaithful in ẏ least, is vnfaythful also ĩ moch

Math. vi. So thẽ yf ye haue not bene faithful in ẏ wycked mãmõ, Who wil beleue you in ẏ which is trew, yf ye haue not bene faythful in another mãs busines, who shal geue you your own, As who shuld say ẏ ryche couetous mã, is but ẏ keper for the poore, & ought to be a iuste & true mynyster, & a faythful distrubutter as wel in ẏ least as in ẏ moche, that is to geue of hys lytle as of his moche, quantitie for quãtitie, beyng his own for no mã lyueth to him selfe but to benefyte other. And therfore yf the ryche men, be not faythful in the poore mans busynes, who shal geue hym his owne, for god shal for not doynge hys bonden

Whosoeuer hath ẏ substance of this worlde ought to be a distributter to the poore,

dutie

dutie vnto his weake brethrē, ta ke it frē hi(for it is wryttē) Thei beare no burdēs, but be in al ease and riches. They be not oppressed wyth mortal myserye of men neather pinched wyth nead, lyke other mē wherfore they ar pufte vp wyth pryde. They be droned in myschefe, & iniury, so that for theyr welthy ryches. They be geuen to al lustes & follow the desyres of theyr owne hartes. But lord how sodenly are they banisshed, & destroyed. And w̄ sondrie myschefes cōsumed. &c. Wo to ȳ proud welthy in Syō, cuē soche as thinke thē selues sure vpon ȳ moūte Samaria, lo these vngod lye ryche men, thynke to possesse theyr ryches perpetually, They drinke theyr wine out of goblets playēg vpō īstrumēts, anoyntīg theyr heads w̄ ȳ best oyle, but no

psa. xxxvii

The ryche do neglecte ȳ necessitie of their brethren

mā is

is sory for Josephs hurt. No mā tendereth the nead of other. Euery mā hopeth in vayne thynges. And prouideth for his own, he is a wyse man which can by his wit and pollicie get & heap ryches together & moch inestimaciō with the wycked. O say they, se how ẏ worlde goeth wyth thys man/he hath by hys endustrie in fewe yeres gottē great substance & possessions surely he is a wyse man.
Apoc. xxii. But what is wrytten of soche worldly wyse. Wo be vnto thē ẏ ar wyse in theyr own syght. And thynke thē selues, to haue vnderstanding for that which is hyghly estemed among mē is abhominable in ẏ syght of god. Ryches is a perelous trape, & many be takē in the snare, for by the inordynate coueting therof, many heapeth vp theyr own destructiō, for
Luc. xvi
Math. vi
the

pleasure therof in ỹ end it is be-
rye greuous & bytter. The ryche
glottõ ỹ had so great pleasure in
hys ryches, was caste down into
hel. The great riche Epulo wht- Epulo
che fared so delicyously & hadde
soch an insaciable couetous hart
to haue treasure/had poured into
hys mouth hoote moltẽ gold as
the hystorie maketh mencyõ. Co-
uetyse, is cause ỹ ryche men, eate
poore men, euen as beastes eate
grasse. And wyl not let thẽ grow
vp, but kepeth thẽ loo not helpin
ge thẽ in theyr necessities/but set
teth theyr pasture frõ thẽ. ❧ Am Ambro. de
brose wel paiteth fourth these ry suo libello
che couetous mẽ, saying how far de naboth
re wyll ye ryche men stretch oute
your couetousnes, wyl ye d wel a
lone vpõ the erth, & haue no poo
re mẽ with you, why put you out
your felowe in kynd & couite ry-

ches &

and possessiõs, which kynde & nature hath made cõmẽ to all both poore & riche, wil ye thẽ ryche mẽ chalenge property therin. Nature & kynde, knoweth no ryches, for she bryngeth fourthe all men poore. Naked we come & naked the earth taketh vs agayn, nature maketh no differẽce betwen ryche & poore, loke amõg the dead bones, and se yf thou canst know the ryche frõ the poore. What auayle the thy ryches then o thou couetous man, whych arte neuer fully satisfied so lõg as thou art in this corrupt & stinckyng flesshe Behold how god hath plaged couetous persones, for Innocentius speakyng ofỹ harme. That cometh of couetousnes saythe, Oh how many mẽ hath couetousnes decepued & spylled, for couetousnes sake. Wold not Balaam for

Innocen.

Num. xxii

gyftes

gyftes that kyng Balac promy-
sed to haue cursed Israel dyd not
his own asse reproue his consciē-
ce, & hurt his fote at a wall & not
wythstanding yet he was ouerco
me. And lead awaye wyth coue-
tousnes: Achane was stoned for Josue, vii
couetousnes. Gyhesye was stry-
kē wt leprosy for sellyng of Ama-
nes helth that came by ye grace of
god, & many moo as Judas kig
Achad & other innumerable whi
che couetousnes, hath broughte
to distruction (for it is wrytten).
The couetouse mā shall receyue psalm xli,
punyshmēt whē he dieth, & also it
is wryttē in Hierime the. ix. cha. Jerem. ix,
Let not ye ryche mā glorye in his
ryches. For they be mutable and
trāsitorye thiges. It was not wt
out cause ye the wyse man sayde.
Blessed is ye mā, ye is foūd wt out
spot, & hath not gone after gold
nor hath

The myſerable Mammon
hath had truſte in the treaſure of
money. Whyche is he, & we wyll
prayſe hym, for he hath done my
racles in hys lyfe (as though he
wolde ſay) ther is none, or at the
leaſte very fewe/ but al knowe &
perceaue in thē ſelues, what gre
dy deſyre & loue, they haue to mo
ney. And yet to blear the eyes of
the poore, this couer of ſhame, &
vyce. Hath couetyce, whych they
cal bodely ſuſtenāce, neadful to
natur/ vnder ſhadow of ỹ which
couetyſe to obtayne ryches, doth
labour inordinately, & vnſaciably
out of rule & al godly meaſure, by
all̄ meanes poſſible he cā ymagē
thus w̄ al his dilygēce, he goeth
after gold, & truſteth in the trea=
ſure of his money, & wil not ſuf=
fre hys money to followe hym/ &
that money may remaine for his
ſake. And not he for the money
ſake/

sake, lyke as a bondman to hys Mammon, to loue the money, & to set hys harte vpon it. for wher your treasure is, ther shalbe your harte, also. For ye cannot serue God and Mammon together, & for thys cause the apostell paull he calleth no other synne Idolatrie. But onely couetousnes, for a couetous man declareth hys carnal wil, and how that he hath more trust in hys ryches, then in God. For he thynketh to haue more gayne by hys money than by god. It is to be lamented to se these wealthy worldlinges what maner of glorie and confydence, they haue in theyr riches, calling and substaūce, for yf they be not yet of the notable sorte, of the myghty ryche couetous mē, Yet yf they be extolled to anye office but as seed men, It loke they a

Luc. xii
Luc. xvi

lokte wyth a lordly coũtenaunce vpon theyr inferyours, whyche hathe theyr lyuinges of the same fountayne, out of the which they same lycoure for theyr owne lyuynges, as though ỹ same ware thrall or bondẽ seruãts vnto thẽ whych is contrarye vnto the sayinge of S. Luke, in the. vi. chapter of his gospel, whych sayth an euyl man, yet vseth lyberalytye vnto hys frendes: And the brutall beestes, of theyr own kynde be good, and lyberall, vnto theyr owne nature, how moch therfore oughte a chrystten man, thynke it a hygher thynge, that hys goodnes and lyberalytie, shuld helpe them, that be indigent. Euen those whych deserue it not. Yea, hys enemyes, and euen thẽ that haue hurte hym. For except thou help thy enemy whych hath neade of

Luke. vi

thy

thy help, and ſoccour hym in his neceſſytie, it is euen as thou had deſte ſtolen from hym. For thou arte bonden to helpe hym. So ſayth S. Ambroſe, (fede the hon grye ſaythe he) for yf thou fede hym not, ỹ kylleſt hym, as moche as in the is, For yf thou be a couetous man, and dwellethe in thy riches. Thou haſt nether charytie here in earth vnto thy bzethzen noz to God in heauen, for thou beareſte thys pote as is befoze ſpoken of, Into the lande of Samarie. That is to ſaye: into the land of ſtenche, (that is hell) for theyz is ſtenche in ſteade of ſwet ſmellynge. Beware o thou couetous ryche mã. That liueth to thy owne comodytie. That thou go not with thys pote into the lake of darkenes. Conſydze that

Ambroſe.

that thou muste render a streate accompt of thy baylywike. Ther fore bestow thy substaũce discretelye. And make the frendes of this wycked Mammon, whyles thou arte the vser of it (for else) Thou shalte be an inhabyter of euerlastinge death, & shalt there paye the vttermost farthing. Oh Lorde that euery ryche man wolde consyder what his dutie, and office ware towarde his poore bre thren. Then wolde he not be so gredy to heape and gather riches To that end to vse them as many doth, vnto theyr owne destruction, as it is moche to be feared. For amongest all kynde of men, ryche couetous men, be so blynded in the duste of theyr substaũce. That they wil not se, the necessytie of the poore, but with al diligence, loketh vnto them selues

theyr

The myserable Mammon
theyr chyldren and familie, Ly-
uing in all lustes and pleasures
as in sumptions farre, Gorgy-
ous apparell/gallant and fayre
houses. Of these it is wrytten.
They satte done to eate, and ro-
se agayne to playe. Oh wold vn
to the lyuing god, that the ryche
men wolde remember who are
theyr chyldren. Then shuld they
fynde that the hongrye, thyrsty,
naked, sycke and straungers, by
theyr chyldrē. For whō god hath
made theyr houses an inne, or an
hospital, for thē to be releued in.
Take example of Lote whyche
shewed mercy vnto the poore.
And hyde them in hys house bu-
ryeng them by nyght, whych we-
re slayne by the fylthy Sodomy
tes, and beware thou be not like
vnto the ryche glotton whyche
despysed the nead of poore Laza
rus

Euery ry-
che mans
house is
an hospi-
tal for ye nedy

Luce 16.

rus. For the ryche man was bu-
ryed in hel, and Lazarus was re-
ceaued into the bossome of Abra-
ham. By whych storye it is euy-
dently declared, that the substā-
ce of the ryche, appertayneth vn
to the poore, and those whych ha
ue not to defend the cares of this
lyfe, thou art bounden to help in
al that in thy lyeth. For a sacrifi
ce well pleasinge vnto god, is to
Eccl. xxxv attende to his cōmaundemētes,
and to depart from al iniquitie,
and vnrighteousnes, shewynge
mercy vnto thy dettours, as the
Mat. xviii Lorde dyd vnto hys seruaunte.
And gather not your treasure v-
pon the earthe, where ruste and
mothes corrupte, and where the-
Math. vi. ues breke thorowe & steale. But
gather youre treasure, together
in heauen where neyther ruste
Lub. xii. nor mothes &c. That thou may-

ste

The myserable Mammon
mayste be blessed as Salomon
sayth in the .iii. of his Pro. Bles Pron. iii
sed is the man, that fyndeth wys
dom and obtayneth vnderstan=
dinge, for the gettyng of it, is bet
ter then any marchandyse of syl=
uer, & the proffyte of it is better
then gold. Therfore, there is no
precyous stones to be compared
wyth vnderstandyng applye thy
mynd oh ryche mā to vuderstan=
de the dutye vnto thy poore bre=
thren, whome thou art bounden
to succoure helpe and loue. For
saynete Jhon in hys secounde e=
pystle saythe, he that loueth his
brother, abydethe in the lyghte
and he that hateth hys brother,
walketh in darkenes, and cannot
tell whether he goethe for darke
nes hath blynded hys eyes. Se
therfore that ye loue not the worl
de

the louers of ꝑ world loue not god,

not the worlde neyther the thynges, that ar in the worlde. For yf any man loue the worlde, the loue of the father is not in hym. For al that is in the worlde, is lust of the flesche, Luste of the eyes, and pryde of goodes whyche vanysheth awaye and the lust therof. But the couetous ryche men, be of the worlde, and therfore speake they of worldly thynges and the worlde heareth them, they be also louers of them selues, and make al the prouisyons possyble for the mayntenaunce of theyr owne helys, & to be estemed, had in reputacion, and great reuerence, for theyr ryches sake, seakyng and procuryng myghty frendes vnto whom they make great feastes and banckytynge hauynge plentye and haboundaunce of al thynges thus the worlde loueth

Iohn. iiii.

the

the worlde, and the ryche cherysheth the ryche. But the needye poore brethrē haue skase the crōs or scrapes whyche falleth frome theyr tables. And yet many tymes, yf they gyue a halpenie or a peny to a poore mā, it is thought to be a great benefyte vnto him. Or yf they call a poore house holder, hauinge wyfe and chyldren, hauing no help to get his liuing to succour them wythal, yet yf he and hys wyfe haue theyr belyfull of meat at the ryche mans table Theyr chyldrē cryeng for honger at home, yet thynke they to haue done a charitable almes. Alas thys is farre frō the almes and loue whyche thou oughtest to do vnto thy needye brother. For o thou ryche man whych hast plenty of gold syluer and other substaunce, lyeng by the, beyng more

then

The myserable Mammon
then ȳ shalbe sufficient or requy
syt for thine own vse, but only to
horde & kepte it in thy store bor, &
the same to lye, vnocupied, ha-
uynge ouer (and aboue that,) to
mayntayne thy state and occupi-
enge, accordyng thy vn vocation
thou ar bondē to distribute lend
and gyue it vnto soche as wante
and as wolde therby lyue wythe
moderacion and honestye (for it
is writtē) he that doth aske gyue,
and from hym that wolde borow
turne not thy face, for we knowe
1. Joh. iiii. S. John. That we ar translated
from deathvnto lyfe, because we
loue the brethren. But he that lo
ueth not hys brother, abydeth in
deathe, & who so euer hateth hys
brother is a manslear: Do we
not herby (sayethe he) perceaue.
That for loue he gaue hys lyfe
for

for vs, and therfore ought we al so to gyue oure lyues for the bre thren, for whosoeuer, hathe thys worldes goods that is habundā ce of ryches, and seeth hys bro- ther haue nede, and shutteth vp hys compassyon from hym. How is the loue of god in hym. Ther- fore let vs not loue in wordes & tōge, but wyth the dede and veri tie. And so doyng we be fully ser tyfied, that we are of the veritye that is of god, & can before hym quyte our hartes, that we haue loued our brethren/here is a con fortable lesson, for the couetous ryche man, to learne and also to follow. But yf your hartes con- demp you, God is greater than your hartes, & shal condemp you for he knowethe all thynges, he kno-

He that hath no petye of ye poore lo ueth not god.

he knoweth youre vnkyndnes, & ingratitude, ẏ you shew to your brother ĩ kynd. For though thou sayest I loue God, and hate thy brother, Thou art a lyer, for how can he that loue the not hys brother whõ he seeth, loue god whõ he hath not seen? Oh most vayne man, whych blyndisheth thy self to know god. And eather in gettynge of thy ryches, other else in the abusyng of the same, thou nether knowethe God, nor thy brethren, for hauinge any superioritie ouer hym. Thou shewest a stately and a proud coũtenãce, vpõ hym, and as ready to consume & eate him vp wyth lordly wordes, as to ouerwhelme and deuoure hym, in pluckyng frõ hym, groũde & lyuing. Therfore (it is wrytten) be circumspecte and take the more hede vnto those thynges, whych

he ẏ loueth not hys ẏ brother loueth nyt god.

whych ye haue harde, for doubte lesse ye perysshe. It is a maruelous thynge that these couetous ryche men, doth not, or elsse be so blynded with auarice. That they wyl not remember what is spoke in the scripture agaynst theyr insaciable desyre of ritches, that the abundaunce of theyr ryches wyl not suffre the couetous man, to slepe. He is so busyed in hys mynd, nyght and day to bring it into hys kepyng. And yet ryches holden and kept. Is to the great deteremēt, and hurt of hym that hath them in possession for often tymes they perysshe wyth greate mysery and trouble. Yea and yf it happen he haue a chylde, yet getteth he nothynge. But as he came naked into the worlde, euen so shal he goo agayn, is not this a myserable plage. That the couetous

Paul ad Hebreos xi. chapter

Eccle, v

Iob, i, d.

1. Tim. vi.

uetous ryche man shall not en-
ioye hys ryches, and maye, they?
Eccle, vi chyldzen neyther. Foz it is wzyt-
ten god geueth a mā ryches and
good and yet geueth he hym not
leaue to enioye the same. But a
nother mā spendeth them. Ther-
foze whyles thou art vser of thy
goodes remēber that thou must
gyue a streat accōpt of thy Bay-
ly wyke, & accozding as the scrip
Eccle, xi ture doth teache the do, That is,
lay thy bzead vpon wete faces, &
so shalt thou fynde after manye
dayes, that is, hap thy nedy bzo-
ther that wepeth foz want of suc
cour and thou shall haue manye
dayes in perpetuall bliesse foz e-
uer, foz whan the cloudes be full
they poure out rayne vpon the
earth, Cease not therfoze. Wyth
thy hande to sowe thy seed, wye-
ther

whether it be in the mozninge oz
in the euening, foz ỹ knowest not
what frut shal grow therof vn-
to the encrease of thy saluacō foz
god loued a glad gifte, quomodo
potest esse misericors. And o, howe
moche is it foz to be mercyful to
thi bzother i kind foz yt god hath
endewed thy wyth ryches. Thou Wath. v
mayste not emagyn and thynke.
That god hath geuē thē vnto the
foz thyne owne vse and pzofyte
onely. But that thou arte made
but a steward ouer them to distri
bute, and bestowe them vnto the
pzofyte of the cōmētie, foz doubt
les the ryche mā is not the very
owner of theym. But onely God
he it is wbyche is the owner, foz
he sayth by the Pzophete Agget.
Golde is myne, & syluer is myne
and he hath but cōmitted substā
ce vnto

vnto thy hand. But for a season to se how thou wilt distribute thē to thy brother, for al is but vniuersa vanitas omnes homo viuens. Now yf thou be a faithful disposer of this wycked mammon, accordyng thy dutie and godes cōmaundementes and for by cause that thou shalt well knowe, it is thy office to myntster to thy brother, note the Parable of the ryche glotton as is aforesayd why che was clothed in sylke karyng dylycately, & was buryed in hell Upon thys place sayth S. Gregorie that he was not dampned because of hys despoylynge and gettynge of others. But because he did not distribute his goodes to other as the processe of ỹ texte dothe declare. And seynge thou must neades geue accomptes of all that is geuen the. Thē canste

thou

thou not glorie in tht riches, but rather to feare & tremble in weitinge wythe thy selfe howe moche thou hast to accompte for, before the hygh iudge, & myghty audytor Christ, for he wyl not be deluded all though the worid may be blinded & haue a ppetuall study, & by al the wayes & meanes that may be in ỹ to benyfyt & do good to the neady & poore, for yf thou shut vp thy charitte frō thy brother thou sleyth hym as moch as in the lyeth, for the prophet saith Woo be vnto the crowne of pryde whose great pōpe is a flour that fadeth away, from such as be in welth & ouerladē w̄ ryches. And therfore sayth he, trust not in thy riches, for it shal not help in ỹ tyme of vēgeaūce, & ther is nothig worse thā a couetous mā, no nor a more wickeder thing, thē to lo-

esa. xxviii.

Iesus the sonne of Syrach.

money for it is but fylthy doũge
Heare these wordes o thou couetous riche mã. which seaketh rest in thy substãce, & taketh cõsolacion & plesure in thy ryches, & wilt not vse it, as thou art appointed to ỹ ealsment of thy poore brethrẽ And according vnto the cõmaundemẽt of loue, whyche is to loue thy neighbour, euẽ as wel as thy self. But alas who so doeth now a daies, in al thiges, do vnto his neyghbour as he wolde be done vnto, who geueth hym, who lendeth him, assysteth & eadeth him, in al his necessyties, as he wolde his neyghbor should do vnto him yf he ware in lyke neade, fewe or none in the world, for ỹ wild asse is the lyons praye, euẽ so are the poore the meate of the ryche, for ỹ couetous ryche mã, he hath no cõpassiõ of the poore, but all hys

Iesus the sonne of Syrach. xiii

eye

is vnto hym self, & careth not for
ꝑ misery ꝑ his brother endureth
He doth not vnderstand what is
writte. Good & euel, lyke & death Eccle. 11
pouertie & ryches, ar of god. As
who shuld say, god may geue ry-
ches, & make ꝑ riche poore, at his
pleasure, for it is an easy thig in
his syght to enriche a poore mā
quickly, & also to put downe the
proud frō theyr seate, & to exalte
ꝑ humble. A perellous time shal
come vpō the ryche as sayth the
prophet Abacuc, which heapethe Abacuc. 2
vp other mens goodes, And wo
vnto him ꝑ couetousli gathereth
goodes vnto his house, ꝑ he may
let his nest on hye to escape frō ꝑ
power of mysfortune. The very
stones of the wal shal crye out of
it saith this holy pphet, & though
it be far of for a tyme, yet at the
lasts shall it come to passe & not

kayle. Oh thē in that daye what accōpt wilt ȳ make of thy Baylywyke, what answere wilt thou make of the wytholding away ȳ goodes of the pooze/shalte ȳ not rēder a streat accompt therof yea truly, to thi vtter dānatiō. Ther foze bewāre how ȳ getteth riches & whē thou hast gottē thē, that ȳ dispose thē godly vpō thy pooze bzethzen by kynde foz whose vse they ar geuē vnto ȳ & not onely vnto thyne own as I haue before declared vnto the in this simple tretyse, & learne of ȳ wise pzecher Ecclesiastes what holsome & frutful instructiōs he geueth to soche couetous ryche mē, whych be so insaciable in gatheringe & heappynge vp of goodes & neuer cōtented, thus saythe he. I was weary of my labour which I had takē vnder the Sūne, because I

Eccle. ii.

should

should be fayne, to leaue thē vn
to another mā, ẏ cometh after me
& who knoweth whether he shall
be a wyse mā, or a foule, and yet
shal he be lord of al my laboures
Is not this a vayne thing & a ve
ry vanitie. That a mā shal leaue
his laboures, vnto another that
neuer swet for thē. Therfore I ꝑ-
ceaue ther is nothinge better for
a man, thā to be ioyful in his la-
boure, & to bestowe & distrubute
his goodes whiles he lyueth, for
that is his porcion, for who wyl
bryng hym to se the thyng, ẏ shal
come after hym, for as they be al
dust, so shall they all turne vnto
duste agayn, now here hast thou
hard by the word of god in what
peril & Ieoperdie, The ryche co-
uetous mā stādeth in whē he shal
gyue vp his reconīg at ẏ last day
& how he ought to distribute & be
bestowe

The myserable Mammon
stowe thē, of the nedy a pooze, so
that in the so doyng he may ad-
uoyde the daūger of eternal dāp
natiō. And to obtayne ȳ celestial
ioyes of heauē vnto ȳ which god
bzing vs all. So be it.

FINIS

All ye whych be endewed wh
wyches and tresure
Remēber your streate accōpt,
that ye must render
Be mercyfull to the neadye,
gyue Mammon wyth measure
To succour theyz wante, whō
ye ar bonden to tender
Be lyberall to gyue, and allo
a free lender
Then be ye good Baylyffes,
and mynysters pzofytable
Else shal ye perisshe, yf ye god
des wozde do pounder
Foz hiding your talent, with
the seruaunte repzouable

¶ Here endeth a smale treatyse named, the Daungerous, and Myserable Mammō.

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